

To the Reader.

GO little Book, improve thy Scripture-skill,
Advance the Truth, and throw down all
self-will:

When Will's subdu'd, then all and ev'ry thought
unto the Law and Will of God is brought:

When thus it is, the Soul with love will say,
Lord I do yeild, thy Truth will I obey:

To walk with God my Soul doth more desire
Than purest Gold refined in the fire.

Let Scripture be our Rule, our Guard & Guide,
That to strange ways we may not turn aside.

Let any preach (whatever they pretend)
Who sides the Rule, God never did them send.

First is that man that other Doctrines preacheth
Contrary unto what Gods Word us teacheth.

Let Light without, be Guide to Light within,
That we on Truth (not Man) our faith may pin.

Read o're this Book, and in it you will find
The Author of 't to have a sober mind.

Thus leaving you to what this Book doth say,
I shall my Name to it subscribe, J. A.

Christian-Queries to Qua- king-Christians, &c.

Qu. 1. **H**OW, and by what means
may Salvation be attained?
Whether by adhering to a
Light within us, or by *Faith*
in a *Christ without us*? (1.) If the latter be
not the best way, why is it that the Scrip-
tures do so often bid us to believe in *Jesus*
Christ, and that by so doing we may be sa-
ved? 3 *John* 15; 16. *Acts* 16. 30, 31. (2.) Or
the former the better way? If so, I would
then ask further,

Q. 2. Whether the *Light within us* be
sufficient Guide to direct us unto *true Hap-
piness*? And what this *Light* is? Whether
every man? or how to be attained? 1. If
this *Light* be sufficient to Salvation, of what
use are the *Scriptures*? and why are we at all
exhorted to *Faith*, which implies something
at a distance, & not yet enjoyed? *Heb.* 11. 1.

A 2.

Q. 3.

(2)

Q. 2. Whether is this *Light* the *Conscience* of every man ? Or (3.) is it *Christ* in every man ? If so, why then are not all men saved ? For if he that has not this *Light*, be out of *Christ*, (as you say) then all that have this *Light* must of necessity be in *Christ*, and consequently saved ? 2 Cor. 13. 5. 2 Cor. 5:17.

Q. 3. Whether that *Way* which you teach, & the *Doctrines* you maintain & propagate, be consonant to, & may be defended by the *Word of God* contained in the *Scriptures* of the *Old & New Testament* ? 1. Whether it be not necessary to have some *Rule of Tryal* by which we may try the *Spirits* whether they be of *God* or no ? 1 John 4. 1, 2, 3. And, (2.) Whether the *Scriptures* be not sufficient hereunto ? Or is there any better way to be propounded for such a Tryal ? And, (3.) If there be any better way, why are we directed by the *Prophet Esay*, To the Law, and to the Testimony, and if any man speak otherwise, it is because there is no *Light* in him, Isa. 8. 20. And (4.) Why were the *Bereans* commended for searching the *Scriptures* daily, whether those things

ings were so, Acts 17. 11: Lastly, If the
 scriptures are not to be the *Rule of Tryal*
 for all *Doctrines*, why is it that the Apostle
 both so *severely*, and that over and over a-
 gain, pronounce a *curse* against all such as
 would preach any other *Gospel* than what
 he had already preached? which is only to
 be found in the *Scriptures*, Gal. 1. 7, 8, 9.

Q. 4. Whether all men do or may attain
Perfection in *this life*? And whether any that
 come short of this *Perfection*, may be saved?
 A. (1.) Whether those Texts of Scripture
 that exhort us to be *perfect*, may not imply
 certain degrees of *Perfection*, rather than
perfection it self, as to the height of it?
 And, (2.) Whether there be not a *Perfection*
Sincerity, as well as of degrees? And,
 (3.) Whether Believers may not be *perfect*
 in the *imputation of his Righteousness*, who know-
 ing no sin, yet was made sin for us, that we
 might be made the *Righteousness of God* in
 him? 2 Cor 5. 21.

Q. 5. Whether *Jesus Christ* did not insti-

tute and appoint certain *Ordinances* under
 the *Gospel* for his *Churches* to observe and
 keep until his coming? 1. Did he not
 institute that *Ordinance* of his *Supper*, and
 enjoin his *Disciples* to observe it in remem-
 brance of him? Luke 22. 19, 20. And, (2.)
 Is it not recorded of the *Primitive Church*,
 how they continued this *Ordinance*? Acts 2.
 46. 3. Why doth the *Apostle Paul* com-
 mend the practise of it to the *Church of Co-*
rinth, and tells them whence he had it? For
 (saith he) *I have received of the Lord that*
which I deliver'd unto you: And so repeats
 the manner how it was first instituted, 1 Cor.
 11. 23, 26. Or, (4.) Are these *Ordinances*
 ceased, and now out of date? If so, Pray
 tell us when they first expired? Hath not
 himself told us, that they should last un-
 til his coming? Or is he already come,
 and we knew it not? If he be, it must
 be only by his spiritual presence, and so
 he was with the *Primitive Church*, and
 that in a greater measure than now-a-days,
 yet did they continue in all the *Ordinances*
 of the *Gospel*. Or, (5.) May we not ra-
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whether understand his coming to be meant of
 his *second coming*, spoken of by the *Angel* at
 his *Ascension*, when he shall come in like
 manner as he was seen to go into Hea-
 ven? *Acts* 1. 10, 11.

Q. 6. Whether *Christians* are not bound
 to the performance of such *Religious du-*
ties as were practised by the *People of God*
 under the *Law*, and not abrogated by the
 Gospel? 1. Whether *Christians* ought not
 to pray morning and evening? as *David* very
 frequently did; *Evening and morning, and*
at noon, will I pray and cry aloud, and he shall
hear my voice, *Psal.* 55. 17. Or, (2.) Is it not
 lawful for *Christians* to appoint and set a-
 part a convenient time and season for the
 performance of *Religious Exercises*, as did
Daniel? who notwithstanding the Kings
 command; thought himself obliged not
 to omit his duty once, but pray'd three
 times a day, *Dan.* 6. 10, 13. Or, (3.) Are
 we only to pray when our own *Spirits move*
 us, and not at the motion of *Gods Spirit*,
 which bids us to pray continually, or to be
 always

alwaies in a frame, and frequent in the *Duty of Prayer*, 1 *Thess.* 5. 17. Or, (4.) Whether it be not a duty incumbent upon all *Christians* to exercise *Family-Duties*, as the *People of God* in former times did? Whether *Parents* ought not to instruct their *Children*, and *Masters* their *Servants*, for which *God* so much commended *Abraham*, because he would command his *Children* and his *Houſhold* after him, *Gen.* 18. 17, 18. 19. 5. Whether it be the duty of all *Christians* frequently to read over, and confer about the holy *Scriptures* both in their *Families*, and with others? as the Lord commanded the children of *Israel*, *Thou ſhalt teach them diligently unto thy children, and ſhalt talk of them when thou fitteſt in thy Houſe, and when thou walkeſt by the way, and when thou lyeſt down*, *Deut.* 6. 7. Nay, (6.) Whether is it not neceſſary for all *Christians* to beg *Gods* bleſſing with, and return him thanks for every *Mercy* they receive? according to the practice of our bleſſed *Saviour*, who when he fed ſo many thouſands, would firſt look up to *Heaven* for a bleſſing
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on what they enjoy'd on earth, *Mar. 6. 41*,
 and after his Resurrection he practis'd the
 same thing among his *Disciples*, *Luke 24. 30*
 whose blessed *Example* the *Apostle* follow-
 ed, taking bread, and giving thanks in the
 presence of them all, *Acts 27. 35*. further
 commending it to the practice of others,
 that in every thing they would give thanks, as
 the will of God in Christ Jesus concerning them,
Thess. 5. 18.

Q. 7. Whether it be not lawful for *Christians*
 to give a *Civil Respect* to the several degrees
 and relations in which persons may stand?
 As, (1.) Whether the younger ought not to
 reverence the elder? as saith the *Scripture*,
Thou shalt rise up before the hoary head, and
honor the face of the old man, Lev. 19. 32. And,
 (2.) Whether a *Christian* may not evidence
 his respect by some outward action or ge-
 sture of his body, according to the custom
 of the Countrey he lives in? as *Abraham*
bow'd to the Sons of Hetb, Gen. 23. 12. so
 did *Nathan* a *Prophet* to *King David*, *1 King.*
1. 23. And, (3.) Is it not lawful for *Christi-*
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ans to exprefs their refpects by giving to every man the titles belonging to him, in reference to the feveral *Dignities* or *Places* they may be advanced to? As *Luke* doth *Theophylus*, calling him *Most Excellent*, *Luk. 1. 3.* So *Paul* to *Felix*, *Most noble Felix*, *Acts 26. 25.* and *John* to the elect *Lady*, *2 John 1.*

Q. 8. Whether *Christians* may not make use of, and take delight in those creatures God affords us, either for *Food* or *Cloath- ing*? And, (1.) Whether at sometimes it be not lawful to feaft and enjoy the creatures afforded for our use in a lawful mirth? provided it be done in its proper season, & with moderation, *Ecclef. 3. 12, 13.* And, (2) Whether it be lawful for *Christians* to wear what Apparel they shall think best in their own *Christian Prudence* to be apparelled in, it be without excess? Did not God command the children of *Israel*, that they should borrow no *Jewels of Silver*, and *Jewels of Gold* of the *A Egyptians*, *Exod. 11. 2.* And *Abrahams* Servant gave unto *Rebecca* Bracelets for her hands, which she also wore. *Gen. 24. 22, 30.*

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ever Q. 9. Whether when *Christians* are met
together for the *Worship and Service of God*,
they may then be *silent*, and depart without
saying anything don for the edification of one ano-
ther? Or, (1.) Whether they ought not rather
to stir up & exhort one another to continue in the
truth and practice of the Gospel? As the Apo-
stles of old did, who when they met toge-
ther, spent the time in praying with, and ex-
horting of one another, *Acts* 1. 13, 14. *Acts*
2. 12. 2. Whether to *speak in a strange*
language, or to be *wholly silent* when the *People*
meet, *God* are met together, be not one and the
same thing? the former of which the Apo-
stle forbids, as no way tending to edification,
1 Cor. 14. 4, to the 20.

Q. 10. Whether *Christians* that do not pal-
pably contradict the practice of *Godliness*,
may not live with, and have charity towards
one another, though *different in judgements*?
And, (1.) Whether this hath not rendered
the *Papish-Religion* more odious, because
they have so little *charity* for any that differ
from them, who stile all to be *Hereticks* that
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are not of their way? Or, (2.) Whether any of the Apostles, or our Saviour himself, did ever condemn others upon this account only, but on the contrary, when the *Apostle* told our *Saviour* they had seen one casting out *Devils* in his Name, yet follow'd not him, Christ bids them not forbid him, alleging, that *he which is not against us, is with us*, *Luke 9. 49, 50.* And so the *Apostle* would have every man persuaded in his own mind, *Rom. 14. 5.* And I know no reason why ye should condemn any man for being in the dark, because he sees not by your *Light*?

Q. 11. Whether it be not the duty of *Christians* to observe & set apart one day in seven for the more solemn Service of God? And, (1.) Whether God himself did not appoint, and the People of God in all Ages keep such a day? *Genesis 2. 2, 3. Exodus 20. 8, 2.* Whether the *Sabbath-day* was ever abrogated by Jesus Christ, or only changed and another kept in the room of the first? And 3. Whether the *first day of the Week* be not the

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true *Christian Sabbath*? We read that it was
the custom of the *Apostles* chiefly to meet
on this day, *John* 20. 19. *Acts* 20. 7. and that
they made collections for the poor on this Day,
1 Cor. 16. 2. and *John* was in the Spirit on the
Lords day, *Rev.* 1. 10.

Q. 12. Whether it be not lawful for
Christians to Swear, if called thereunto, for
the attestation of some Truth? And, (1.) Whe-
ther *Abraham* did sin in making his Servant
to swear unto him? *Gen.* 24. 3. Or, (2.) Whe-
ther Swearing be not a ready way to put an
end to all controversies? as the *Apostle* saith
Heb. 6. 16.

Q. 13. Whether it be not the great duty
and concernment of every true *Christian* to
plead for, and vindicate all such *Gospel-truths*
as he hath formerly received, and yet belie-
veth? And, (1.) Whether a *Christian* may not
earnestly contend for the Truth once delivered?
Jude 3. And, (2.) Whether it be not the duty
of all *Christians*, with readiness to render an
account of his Faith to him that asketh him?

1 Pet.

(12)

And, (3.) Whether it
be your Concernment to return some
satisfactory Answer to the Author of the
QUERIES?

FINIS.

SPIRITS OF SCURVEY-GRASS.

TIS well-known throughout the Nation, that I first of all Publish these Excellent Spirits for a general Good, above Eighty years ago; and have ever since continued them, to the great benefit of many Thousands that have made use of them. And such acception and esteem have they obtain'd, especially from persons of Quality and Judgment; and their Vertues in the Scurvey, Dropsies, Worms, Aches, Stone, Consumptions, and several other Diseases, are so well-known, and their safe and effectual way of working so Universally proved in and upon persons of all Ages, different Complexions, and various Distempers, that I did not intend any further Advertisements, in this kind, had not several ill men (observing the Quantities I daily vended) gone about to Ape and Counterfeit them, to the great abuse of the Publick. Which bad Practises of theirs having occasion'd much prejudice to many honest people, whereof I daily hear lamentable Complaints, I am thereupon in justice to my self and my Country, forc'd to continue this way of general Notice, lest any should be drawn in to mistake those Counterfeits for my Spirits, and so not only be defrauded of their Money, but injured in their Health. For my own part, Hundreds in this Honorable City, of good quality, can testify, That as I was bred up to Pharmacy, so for above Twenty years I have been diligently vers'd in Preparing, Trying, and Improving of the choicest Medicines; but these Upstart Pretenders are generally inconsiderable fellows, that have kept Ale-houses, or followed other Mechanick Trades as long as they were able; and having been in Goals, and reduced to necessity. For a last shift, they of late boldly ventur'd to turn Quacks, and bubble the world with their pretended Spirits, though they not at all understand the true Preparation. For how can it be supposed they know it (seeing I never imparted my Method to any person living? But because there is no proof like that of Fact, I appeal to Experience, which daily demonstrates as well the admirable Vertues of my approved Spirits in themselves, as their Incomparable Excellency above and beyond all the Counterfeit Merchandize of these impudent Physick Hucksters. And for the headers satisfaction therein, I shall here (besides those mentioned formerly) publish some few Remarkable Cures that have lately been wrought by my spirits, which I shall give you in the words of persons of unquestionable Credit in divers parts, who communi-

There is a Letter from Chichester in Sussex, dated March the 12th, 1680.
 Sir, I am desir'd to return you the hearty thanks of many, that have taken of your Spirits, for the benefit they have thereby receiv'd; particularly one Richard Gely a young man of this City, having long afflicted with the Droopie and Scurvey, and brought very low, after the taking of many other Medicines without success, by using one of your Bottles, is perfectly cured. Likewise my Mother having for many years been lamentably troubled with the Stone, after taking some of your Plain Spirit, found a sensible benefit, and has been at ease ever since. Many is bath helped of the Tooth-ach, and divers have by them been cured of tedious Agues, when all other Remedies proved ineffectual, and many more of several other Distempers, which desire to return thanks to God and you, (as an Instrument under him by these your excellent Spirits) for restoring their Health. Yours
 Francis Fleishmonger.

The next shall be the following Extract out of a Letter from Hull.

Sir, These serve to give you a remarkable instance of the Vertues of your Spirits of Scurvey-grass much admired in these parts, upon one Elizabeth Thompson, Wife of Bernard Thompson of Barton over against this Town of Hull, who having for a considerable time been troubled with a great pain and gnawing at her heart or stomach, one Mr. Foy that had a Bottle of your Golden Spirit, gave her an hundred drops of it, upon which she voided a worm three yards, and three quarters long, as it was measured by the said Mr. Foy in the presence of several persons. And the woman is since freed of her pain; but hath sent for more of the Spirit, and much applauds it. Your Servant to command,

Hull, June 15th, 1681.

John Goodrick.

Nor is the following Account less considerable from Aisburton.

Sir, This at present acquaints you of a great Cure wrought through the blessing of God by your Bottles of Plain Spirits upon a Child of a Neighbour of mine, by name Mr. Matthew Whitehair, the Child being about three year old, had a Salt humour fill up her eyes, by reason whereof she was in a manner deprived of